Spring Flowers,

OR

ODES,

Treating

1. On paſſing Pleaſure. 2. Concerning the bleſſed DEITY. 3. On the Creation. 4. On Man in Paradiſe, &c.

Being

The PUERILIA of

JOSEPH BELL Printer.

My Love to all Men blooms like Flow'rs,
Refreſht in May *with Morning Show'rs;*
I move with them here in my Sphere;
I ſing, let them do ſo, or hear.

EDINBURGH

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POEM I.

On passing Pleasure.

COLD Winter's past, the Birds now sing,
The Trees they bud, the Grass doth spring;
The Vallies, which long cloth'd have been
With Snow, are cloth'd in Mantles green;
The Earth's so well refresht with Show'rs,
'Tis cover'd o'er with ruddy Flow'rs:
The Gardens now are covered
With fragrant Flow'rs and Roses red;
Of many Kinds, and ev'ry Bed
With *Nature's* Brav'ries now is clad;

Where

Where ever I can take a View
Of thee, *Tellus*, thy Beauty's new;
(I don't deſpiſe the *ſylvian* Groves,
Where th' Elder, Aſh, and Fir-tree grows,
The River Banks and *ſunny* Braes,
Where I was wont to take mine Eaſe,
Where I, among the Nuts, and Sloes,
And Brambles, have ſpent many Days;
The *glaſſy* Fountains, pure and clear,
More pleaſant were to me than Beer,
Or Ale, or Wine with which I cheer
Mine Heart within this City here)
The Sun with *Garments* beautifies
Thine Hills, where I now fix mine Eyes.
I ſpread my Thoughts among the Skies:
The Firmament appears in Hue
Like Cryſtal clear, like Marble blue;
Bright *Phœbus* with his Rays doth ſhine,
Diana likewiſe in her Clime,
With *Venus* and her Nymphs combine,
He in the Day, ſhe in the Night,
Theſe baniſh Darkneſs from our Sight.

Aurora,

Aurora, call'd the Morning gay,
Drives off the Night, begins the Day:

The Shadows from the Mountains fly,
I bright Light in the Vallies spy:

☞ There *splendid Sol*, with *golden* Rays,
His comely Countenance displays,

He mounts his Chariot, and flies
Most swiftly thro' the azure Skies,

He, o'er the tow'ring Hills, his Beams
Sends down among the Fountains Streams.

So, stormy *Hyems* being past,
No Snow, no Rain, nor any Blast,

The Air being temperate and kind,
From Cares resolving to ease my Mind,

I to the Fields for Pleasure pass,
I look to th' Flow'rs, I trample the Grass,

I view the pleasant Primrose there ☞ ❁
And yonder ☞ grows the Lily fair; ❀

The comely Daffodil's here ☞ ❀ set,
And there springs up the Violet ☞ ✦

Mine Heart rejoyceth now to see
The Glories that in Nature be:

The Kids, the Goats, the martial Rams,
The Conies and the tender Lambs,

Their comely Gestures now invite
Mine Eyes, and do my Heart delight:

The pranfing Horses in the Fields
Their Company now Comfort yields

To me. For my Companions I
Choose Beaus and Nymphs continually;

With them, in Mirth, I spend the Day.
The Pleasure of Life slips soon away:

But mayn't I with ev'ry Creature
Freely take my Turn on Nature?

Mine Heart within my Breast takes Fire;
My restless Thoughts, full of Desire,

Are roving, while I know not where
To fix them; for all Pleasures here

I find them flying Vanities:
My Thoughts therefore above the Skies

I dart, and am amaz'd to see
The glorious Creatures there that be;

But I the Creatures will pass by,
And place them on the DEITY.

POEM II.

Concerning the bleſſed DEITY.

The true GOD, *the* BEING *of* BEINGS, *from* Everlaſting *to* Everlaſting *is ſtill the ſame, unchangeable in His* BEING, *perfectly bleſt with the Enjoyment of Himſelf, ſtanding in no Need of any created* BEING; *yet, for His* Pleaſure, *all* Things *are and were created, by His* Almighty Power, *out of nothing, and are upholden by Him in their* BEINGS *and* Motions, *that they fall not again into their primitive* Chaos.

FROM Everlaſting, wonderful!
a bleſſed DEITY
In BEING was, ſtill is the ſame
GOD to Eternity,

The BEING who of BEINGS is,
th' Eternal THREE, yet ONE,
One ſacred individual
ESSENCE, He's GOD alone.

All

All other Gods are but falſe Gods;
dead Idols no Gods be:
There is but one true GOD alone,
the living GOD is He,

Unchangeable in BEING: He's
GOD ſelf-ſufficient,
He's, from and to Eternity,
perfect, omnipotent:

In Glory, Honour, Majeſty,
Dominion and Pow'r,
GOD holy, wiſe, juſt, good and true
He ever doth endure:

He is the FIRST, He is the LAST:
From Everlaſting He
Was ſtill the ſame, and will remain
the ſame GOD ſtill to be:

He's GOD, Creator of all Things,
None can with Him compare:
He boundleſs is and limitleſs,
He's preſent ev'ry where:

From Him all other BEINGS have
their BEINGS and Ariſe,
The independent BEING He's,
GOD ſelf-bleſſed, alwiſe.

All

All other BEINGS, nothing, void,
confus'd and orderleſs,
In the Beginning, in themſelves,
did ſtand an Emptineſs.

POEM III.

On the Creation.

In the Beginning the World, *with every* Thing *therein, was created, by the* Almighty Power *of* GOD, *out of nothing: It took not a* BEING *of its own accord; it had not a* BEING *from* Everlaſting, *neither will it laſt an unchangeable* BEING *to* Eternity: GOD *is, but* None *elſe, from* Everlaſting *to* Everlaſting, *the ſame.*

BEFORE the World its BEING had,
all Things therein did ſtand
As nothing, void. All Things were made
by the Word, Pow'r, Command
Of Him alone who did exiſt
from all Eternity,
Bleſſed with all Perfections,
th' Almighty DEITY:

The World, by his Almighty Pow'r,
to wit, all Things that be
Above, below, and ev'ry where,
At first created He:

He, for His own Pleasure, made,
in Unity and Love,
The Heavens, Earth, Sun, Moon and Stars,
all in good Order move.

¶ The Angels were His Handy-works,
those mighty Spirits all
By Him created were, and they,
with Love, obey His Call:

They all to Him Attendants are,
they do Him glorify,
As their Reward by Him they live
to Perpetuity:

Sweet Songs, with Gladness, still to sing
in Joy before His Face,
With an harmonious Melody,
in Unity and Peace:

They do, with Pleasure, His Commands;
for weary they are never,
An honourable Company
rejoycing for ever.

Yet

Yet ſome prov'd diſobedient,
and, by a vain Deſire,
They coveted to be like GOD;
He therefore, in His Ire,

Them from His Preſence baniſhed,
did them with Fetters bind,
Ev'n Chains of Darkneſs, by His Pow'r,
in Hell to be confin'd.

But thoſe who prov'd obedient,
they will for ever ſing,
In Glory, to th' Almighty GOD,
their Everlaſting KING:

Theſe Angels do, above the Clouds,
their GOD eternally,
Ev'n their CREATOR who them made,
with Praiſes glorify:

He them upholds, they cannot fall
now from their Bleſſedneſs.
Who can conceive, far leſs expreſs
this State of Happineſs?

¶ That large Expanſion we ſee
above the Earth to ſtand,
It was, in the Beginning, made
by His Almighty Hand.

The Earth, a Place for human Race,
He alſo did prepare,
His wondrous Works, and Providence
therein, as much declare.

The Sun in Firmament He ſet
to give Light at His Pleaſure,
The Moon and Stars by Him were made
from Darkneſs Light to ſever.

The Earth's Foundations He laid
th' unſtable Depths among,
The Pillars thereof He made ſtand,
upon the Waters, ſtrong:

The lower Places of the Earth
He gave the Seas unto,
And, at His Pleaſure, on the Heights
they ebb and overflow:

The Mountains were by Him brought forth,
the Vallies He did make:
Earth, Water, Fire and Air from Him
did their Beginning take.

The Heav'ns, Earth, Sun, Moon and Stars,
theſe all by Him were made,
Trees, Herbs and Graſs out of the Earth
at His Will flouriſhed:

Ere

Ere ever there was any Seed
sown in the Earth at all,
All Plants He made spring of the Duſt,
which we by Names now call:

According to His Pleaſure He
made ev'ry Herb to grow,
And yield Seed after its own Kind,
which we now take and ſow:

And, after 'tis ſown in the Earth,
it up again doth ſpring
Another Plant, after its Kind,
and Seed again doth bring.

¶ All BEINGS ſecret and in View
by Him created were,
All Animals upon the Earth,
Fowls flying in the Air:

The various Shapes in Seas that are,
the Leviathan ſtrong,
With other Things, them I'll not name,
that to the Depths belong:

He made all Beaſts on Earth, and gave
them Pow'r to multiply,
And fill the Earth, after their Kind,
with Seed abundantly,

Fowls

Fowls of the Air, Fish in the Sea:
He made His Creatures bring
Forth, after their own Kind: He gives
Life unto ev'ry Thing:

Things living here upon the Earth,
Things living in the Sea:
He unto all the Animals
gives Life that living be.

His Creatures he upholds on Life,
He them their Spirits gives:
GOD, from and to Eternity,
their great CREATOR lives.

¶ Moreover, having finished
the whole Creation,
When He had made all Things to go
in their due Motion,

Sun, Moon, Stars, Seas, Earth, Fire and Air
obeying His Command,
At Pleasure making them to go,
and making them to stand:

When He had planted on the Earth
the Trees, and had made spring
All Herbs and Grass, and of their Kind
had quickn'd ev'ry Thing:

When

When He had made all Beaſts on Earth,
Fowls in the Air that flie,
Ev'n ev'ry Creature that hath Life,
all Fiſhes in the Sea:

Then, after theſe His wondrous Works,
He formed Man of Earth,
But him He made like to Himſelf,
and gave him Life and Breath,

And over all His other Works
made him the Governour,
He made the fierceſt Animals
ſubject unto his Pow'r:

All Creatures living on the Earth
to Man did Homage do,
He gave them Names, and they to him
reſpectfully did bow:

Man only was ſubject to be
to his CREATOR high,
To be obedient to Him,
and live eternally

In Joy, at Freedom, honoured
by GOD's Creation,
GOD loved him: Man then was in
an happy Station.

He was upright and innocent,
and, that he might employ
Himself, he was to glorify
his GOD, and Him enjoy.

He had Communion with Him,
liv'd in His Company.
This was the blessed State of Man
in his Integrity.

¶ That Man might yet more happy be,
in this his State of Life,
His GOD did make an Help for him,
He gave to him a Wife.

He caus'd the Man to fall asleep,
and from his Side did take
A Bone, and thereof, for the Man,
a Woman He did make;

And blest them both, when He them made,
and bade them fruitful be,
And gave Dominion to them
both over Earth and Sea.

¶ The great CREATOR of all Things
He gave each Thing its Measure,
And ev'ry Thing a BEING has
according to His Pleasure.

He rules in the Heavens high,
and on the Earth below:
The Heavens do Him glorify,
the Earth the ſame ſhould do.

By Him we live, and move, and we
from Him our BEINGS have,
He made us, and not we our ſelves,
and firſt us BEINGS gave.

All BEINGS then, who BEINGS have,
let them continually
The BEING who them BEINGS gave
with Praiſes glorify.

Tho' GOD in Glory perfect is,
yet, glorify'd to be,
By them who are His Handy-works,
He Pleaſure takes, we ſee:

Therefore, with Adoration,
let all His Creatures give
The Glory to His Name that 's due,
while they in BEINGS live.

POEM IV.

On Man in Paradiſe.

When GOD *had created the* World, *with every* Thing *therein, He created* Man, *male and female, after His own Image, placed him in the* Garden *of* Eden *to keep and dreſs it, a Place which we now call* Paradiſe, *abounding with all Manner of* Delights, *well furniſhed with every* Thing *that the* Man *could deſire, planted with all Kinds of* Trees *that were pleaſant to the Eye and good for* Food, *with the* Tree *of* Life *in the midſt of the* Garden, *alſo the* Tree *of the* Knowledge *of* Good *and* Evil, *and allowed the* Man *freely to eat, at his* Pleaſure, *of every* Tree *of the* Garden, *the* Tree *of the* Knowledge *of* Good *and* Evil *only excepted, diſcharging him to eat thereof, and threatning him with* Death *if he ſhould, ſaying, In the* Day *that thou eateſt thereof thou ſhalt ſurely die; but the* Man *being left to a* free Will, *either to be obedient to the* Command *of his*

his Creator, *and live, or diſobey it, and die, the* Serpent, *being more ſubtil than any Beaſt of the Field, deceived the* Woman; *the* Woman *ſhe deceived the* Man, *and they both did eat of that* forbidden Fruit, *and made themſelves liable to the* Puniſhment *threatned.*

AFTER the World's Creation,
all Things therein being made,
Man placed in a Garden was,
there to be nouriſhed:
All Comforts there of Life he had,
with Pleaſure, Joy and Reſt,
Yea, his CREATOR's Company.
Man then was truly bleſt.

Man harmleſs and innocent
in Paradiſe did live:
That pleaſant Habitation
his Maker did him give:

No Trouble he had him to afflict,
no Grief him to annoy:
All Creatures to him ſubject were;
all Things he did enjoy.

His

His Maker in him Pleaſure took;
Man Him to glorify
Was only made, and there to live
bleſſed eternally.

This Garden richly planted was
with ev'ry pleaſant Thing,
With Herbs and Trees ſtill bearing Fruit,
and gayly flouriſhing.

With Pleaſure, Delectation,
at Freedom Man might eat
The Fruit of all theſe pleaſant Trees,
that counted was his Meat:

Only he was diſcharg'd to eat
of the Fruit of a Tree,
Which planted in that Garden was,
moſt pleaſant there to ſee,

As he thought, grow, and upon him
was laid this Penalty,
That, if he toucht the Fruit thereof,
to eat, he was to die.

This was the Tree of Knowledge call'd
of Evil and of Good:
The Fruit that grew upon this Tree
was not allow'd for Food.

But Man now at his Choice was left
in his Integrity.
If he would but obey, he was
to live eternally

In Joy, at Freedom, honoured,
having Dominion
Over all Creatures then that liv'd
and breath'd the Earth upon.

And, being now in perfect State,
all Pleaſures having there,
A meet Help being made for him,
they Male and Female were.

They had no Need of Clothing then
to hide their Nakedneſs;
GOD their CREATOR clothed them
with Robes of Righteouſneſs:

There was no Need of Ornaments
for them to beautify;
They with the Jewels of Holineſs
then ſhined glorioufly.

They, like their Maker, holy were,
they juſt were and upright:
Both good, and kind, and innocent
in their CREATOR's Sight.

But, if Man disobedient
presum'd at all to be,
To take an Apple, or to eat
of the Fruit of this Tree,

He, in that very Moment's Time,
for Death might then prepare,
And likewise lose his Liberties
and all his Comforts there.

The Man was *Adam* call'd by Name,
he to his Wife did give
The Name of *Eve*, together they,
in Pleasures, both did live.

Yet, being both at their Choice left,
in Liberty and Ease,
And having now a Free-will there
to do what did them please,

A **Serpent**, in its Subtilty,
the Woman did deceive,
By telling her they should not die,
but be as GODS and live,

Altho', as well as of the rest,
this Fruit they both should take,
That on this Tree of Knowledge grew;
yea, it them wise would make.

The Woman ſeeing it was good,
appearing to the Eye,
She ſoon prov'd diſobedient,
forgot the Penalty,

And, thinking they would be as GODS,
ſhe from the Tree did take
An Apple, and did thereof eat:
Oh ſad! a great Miſtake.

She gave to *Adam*, he did eat,
and then to Miſery,
To Death itſelf himſelf he brought
and his Poſterity.

Man now, by this Rebellion,
of Life himſelf depriv'd
And all his Seed, as yet unborn,
to be of him deriv'd.

And, having eaten of this Fruit,
they ſaw they naked were;
Then, with Fig-leaves that largely grew,
they Aprons did prepare:

In order that they might be hid,
and not aſhamed be,
Towards the ſecret Places in
the Garden they did flee:

And, in a ſad and woful Caſe,
they hidden there did ly.
Yet their CREATOR found them out
with' His All-ſeeing Eye:

And, with His Voice, He call'd, and ſaid,
Where art thou, *Adam*, gone?
Why art thou from my Preſence fled?
what, *Adam*, haſt thou done?

The Man reply'd, I was afraid
when I thy Voice did hear:
I naked was, I hid my ſelf,
aſhamed to appear.

What? haſt thou eaten of this Fruit,
or haſt thou toucht this Tree,
His LORD and Maker to him ſaid,
How cameſt thou to ſee?

The Woman whom thou gaveſt me,
the Man did Anſwer make,
She gave me thereof, I did eat:
This was the Man's Miſtake.

GOD ſaid to *Eve*, What haſt thou done?
why didſt thou touch this Tree?
Why didſt thou take this Fruit, to eat,
ſince I diſcharged thee?

The

The Woman she did Answer make,
The **Serpent** I believ'd,
It said that I might thereof eat;
the **Serpent** me deceiv'd.

Then GOD unto the **Serpent** said,
enflamed in His Wrath,
Since thou hast done this Thing to *Eve*,
thy Meat shall be the Earth:

Above all Cattle curst thou art,
above all Beasts, also
Of Feet deprived thou shalt be,
and on thy Belly go:

Man henceforth likewise unto thee
an Enemy shall be,
I will put Enmity between
the Woman's Seed and thee:

And unto thee thine Head it shall,
by her Seed, bruised be,
And unto him his Heel it shall
be only bruis'd, by thee.

And unto Mother *Eve* He said,
This do to thee will I,
Thy Sorrow and Conception
I'll greatly multiply;

In Sorrow thou ſhalt Children bear,
and thy Deſire ſhall be
Unto thy Husband, and he ſhall
have Rule over thee.

And He to Father *Adam* ſaid,
Becauſe thou heard thy Wife,
To eat, altho' I thee diſcharg'd,
thou, all Days of thy Life,

Thy Bread, in Sorrow and in Grief,
ſhalt, with thy Purchaſe, eat;
From henceforth likewiſe of the Field
the Herbs ſhall be thy Meat:

The Ground is curſed for thy ſake,
it Thiſtles forth ſhall bring;
Likewiſe, inſtead of Herbs, for thee
ſhall Briers and Thorns ſpring:

Thou alſo to the Earth muſt go,
I formed thee of Duſt:
For Duſt thou art, and to the Duſt
again return thou muſt.

And then with *Adam* and with *Eve*
this Method GOD did take,
For them, that they might clothed be,
He Coats of Skins did make:

He them from *Eden*'s Garden thruſt,
that *pleaſant* Place of Reſt,
Where they in Company with Him
had formerly been bleſt;

To till the Ground, to toyl for Bread,
that they might eat, and live
Till their CREATOR pleas'd ſhould be
the Stroke of Death to give.

Leſt Man ſhould take the Tree of Life,
and eat, and live for ever,
He was thruſt out of Paradiſe,
but could return never.

POEM V.

On Man in Baniſhment.

NOW *Adam* to the Wilderneſs,
with Mother *Eve*, is ſent:
Becauſe to their CREATOR they
prov'd diſobedient,

They baniſht from His Preſence are:
For their Rebellion
They wander in the Wilderneſs;
to help them found there's none;

Their GOD offended at them is,
to him they're Enemies:
From former *Pleaſures* now they're brought
to all the Miſeries
Of Life, while they remain on Earth:
Yea, are eternally,
Without a Saviour, Captives led,
by Death, in Hell to ly.

This is the miſerable Caſe,
and ſad Condition,
To which all *Adam*'s Race are brought
for his Rebellion.

POEM VI.
On Man degenerate.

The Nature *of* Man, *ſince the* Fall, *is ſo far degenerate, that he hates what he ſhould love, and loves what he ſhould hate; and, being regenerate, or born again, hath a continual* Warfare *with his corrupt* Nature.

THE whole Creation
Have out of Order gone:
Since *Adam*'s Fall they're all inclin'd
To Wickedneſs, they Evil mind:

While

While unregenerate
To Good they're reprobate:
They hate the Right, they love the Wrong,
Corrupt they are themſelves among,

Proud, diſobedient,
Envious, diſcontent:
They're ruled by their corrupt Nature,
The Devil guides them at his Pleaſure.

Man regenerate.

THE new Creation,
A Renovation,
Have Hearts in a great Meaſure cleans'd,
Have Thoughts and Inclinations chang'd:

They're born from above,
They their CREATOR love:
They do moſt valiantly endeavour,
Yea, ſtrive againſt their corrupt Nature:

Their melted Hearts within
Hate Wickedneſs and Sin:
They hate the Wrong, they love the Right,
GOD's Law's their Comfort and Delight:

They,

They, with Sincerity,
Love Truth and Verity.
GOD's Holy Spirit guides them ſtill,
They know His Motions, do His Will,

He holds them; though they fall,
They never periſh ſhall:
In Truth, by their Devotion,
They do belong to Him alone.

They aim to glorify
Their GOD continually.
Their Minds are ſtill above the Skies,
In Heaven, where their Treaſure lies.

They've choſen GOD alone
To be their Portion.
They ſee all Things below the Skies
To be but flying Vanities.

POEM VII.

A Saviour ſent to redeem loſt Man.

Tho' Man *at firſt was created a moſt glorious* Creature, *perfectly bleſt with the Enjoyment of his* Creator, *having Communion and Fellowſhip with Him; yet Man, by proving diſobedient to his* Creator, *hath fallen from that happy* State *of* Perfection, *and hath rendred himſelf obnoxious to the* Wrath *of his* Creator, *hath made himſelf liable to all the Miſeries and Inconveniencies of* Life, *to* Death *the threatned Penalty, and to the* Torments *of* Hell *after* Death: *But* Freedom *from* Puniſhment *is proclaimed, and all theſe* Loſſes *are to be repaired by* Faith *in* Jeſus Chriſt, *who, being* GOD, *took upon Him the* Nature *of* Man, *came into the* World, *was born of a* Virgin, *and, as* Man's Surety, *anſwered all the* Demands *of the* Law; *yea, he, as* Man, *died for loſt* Man, *and, by His* Death, *appeaſed the* Wrath *of* Man's *offended* Creator, *repaired the* Breach *of a*

broken

taken Covenant, *and purchased* eternal Life, (*I say*) *by His* Death, *to all them that believe in Him.*

GIve Ear now, fallen *Adam*'s Race,
Take heed to what I here rehearse:
In few Words I will tell to you
Your Duty, and I'll bid adieu.

(*First*, Know the State that you are in,
Because of *Eve* and *Adam*'s Sin,
By which they lost eternally
Themselves with their Posterity;
For, being deceiv'd, they did rebel
'Gainst their CREATOR, and to Hell.
By Death the threatned Penalty,
They brought themselves deservedly
Without a Saviour: The Case
Is so with their succeeding Race.)

Good Comfort I have yet to give
To you, take heed, hear and believe:
GOD's Wisdom hath found out a Way,
Which shines more clearly now than Day,
His own Eternal Son *he gave*
A Ransom fallen Man *to save*,

Ev'n

Ev'n Chriſt *to pay that* Debt *alone*
For Man, *which* Man *could ne'er have done.*

When we were all for Priſon bound,
GOD's Wiſdom then this *Ranſom* found

To give for us, that we might be,
If we will but believe, made free.

Chriſt he hath paid Man's Debt alone,
Which Man himſelf could ne'er have done;

He loved us when we were loſt,
Which Love did Him His Heart's Blood coſt.

Repent for Sin, *Return and live,*
Search thro' the Scriptures, *and believe*
On Jeſus Chriſt, *and He'll relieve*
Thy Soul *from* Death: *He ſatisfy'd*
GOD's *Juſtice, for thy* Sins *He dy'd.*

If you obey this Heav'nly Call,
In Hell you never periſh ſhall:

But you ſhall live eternally
In Glory, and ſhall glorify

Him who redeem'd thy Soul from Death,
Him who appeas'd th' offended Wrath

Of GOD: But I'll not here expreſs
Man's future State of Bleſſedneſs.

POEM VIII.

The Mortals Song, or Death overcome by doing, dying, and believing on Jesus.

Since Man *is* mortal *on Earth, and seeing his* natural Constitution, *together with* the Example of others *daily dropping down to* Mortality *before him, makes it evident, that he himself must also die; therefore it is his* Duty *timeously to think upon* Death, *that he, by the serious* Meditation *thereof, may be brought to learn how to live so, as that he may die well, that* Death *may be unto him the* Gate *to* Life eternal.

PART I.

HO, listen, Mortals, on the Way
to deep Mortality,
A Salutation take, I pray,
and learn how to die:

We

We ſee, to our Experience,
Time poſting to an End;
In Time let Man give Diligence
both Heart and Life to mend:

The moving Motions of Time
do more the Moments make,
The Moments conſtantly go on
the Hours from us to take;

The Hours they drive away the Days,
the Days the Months, we ſee
The Months they do cut ſhort our Years,
until they ended be:

Yea, ev'ry Thing in Motion
is moving to its End;
So Man ſhould, with Devotion,
himſelf to Him commend

Who is the FIRST, who is the LAST,
who is from Changes free,
Who ſtill exiſts, ſtill is the ſame,
the bleſſed DEITY:

For He is Man's true Happineſs,
Man's bleſſed Portion,
When Things in this Creation
ſhall vaniſh and be gone.

PART II.

LO, mortal Man dead in the Duſt
ly down he muſt at laſt.
Man's Days on Earth are Vanity,
his Years they ſoon are paſt.

So ſoon as Man begins to live,
begin his Miſeries.
Man's Life on Earth but Dying is.
Before Man lives he dies.

Man ſprings on Earth like to a Flow'r
moſt comely, fair and gay,
Appears but for a Moment's Time,
and fades again away.

Man's fading Beauty 's like the Roſe,
or like the Lily fair,
That up among the Thorns grows,
whoſe Comelineſs is rare:

It pleaſantly is ſeen to grow,
it walloweth anon,
Take we another View thereof,
'tis withered and gone.

Man's

Man's Beauty, Youth and blooming Age,
compare them to the Graſs,
Spring up, a While look gay, away
again do quickly paſs.

Youth ſoon is gone, old Age draws on,
Man's Time moſt ſwiftly flies,
The laſting Night of Death comes on,
and cloſly ſhuts his Eyes:

Man dies, all earthly Comforts leaves,
he, with himſelf, may ſay,
(Both few and ill the Days of Man
do quickly paſs away)

Tho' I be young, old Age will come
before I underſtand,
My Years they ſpend, my Time will end,
Death it will be at hand:

Yea, whether I be old or young,
this I may think upon,
Death Old and Young both takes away,
for Death it ſpareth none.

Ere ever Man well underſtands,
he 's ſtruck with ſome Diſeaſe:
When Man is leaſt thinking on Death,
he often ends his Days,

And,

And, at an Inſtant, with a Rap,
he's hal'd away, by Death,
Down to the dark and ſilent Grave,
where he muſt ly in Earth,

To rot and moulder in the Duſt,
out of which he was made.
Man to the Duſt return he muſt,
and ly with others dead,

With Father and with Fore-fathers;
his Friends and Brethren all,
His loving Wife and Children, theſe
all come unto him ſhall:

With them in Silence there he'll be,
in deep Oblivion,
A Man forgotten, out of Mind,
as he had ne'er been one;

He's dead, forgotten in the Duſt
by Mortals here on Earth,
Now as with him, the ſame with them
when they're cut down by Death.

Man muſt his Habitation,
his Wife, his Children leave,
His Friends, his Reputation,
and ly down in a Grave:

Yet

Yet Man in Duſt continually
is not confin'd to ſtay,
His Body it ſhall riſe again,
to Life, at the laſt Day,

The Day when Man's Redeemer ſhall
deſcend from GOD's right Hand,
When, with His mighty Angels, He
upon the Earth ſhall ſtand:

When He ſhall cauſe the Trumpet ſound,
the Dead they'll hear, and live,
The Bodies then confin'd in Duſt,
from Duſt He'll them relieve.

Then all the Nations of the Earth
they gathered ſhall be
Together, and, before His Bar,
them juſtly judge will He:

And then, according to the Deeds
Man hath in Body done,
Rewards or Puniſhments he ſhall
receive for ev'ry one:

Yet he'll not for his own Deſerts
at all rewarded be,
If he obtains the Crown of Life,
his Saviour makes him free:

For by a Saviour Man can live
unto Eternity;
Without a Saviour, paying Debt
for ever Man must die.

But Christ first to the World came,
that Men through Him might live;
Yea, that he might, Man, Life obtain,
His own Life He did give:

He born was in *Bethlehem* Town,
a Body He did take,
That He might give a Sacrifice
to GOD for lost Man's sake:

And, after He had satisfy'd,
for Man, Justice divine,
(The Bonds of Death no longer could
Him but three Days confine)

On the third Day He rose again,
ascended up on high;
This was the Ransom found for Man,
let Man on Christ rely.

Man's Ransom's paid, Redemption
therefore to him is due,
His precious Redeemer dy'd,
that He might Life renew:

Life alſo He hath promiſed,
Life He alone can give:
He hath the Pow'r of Life and Death,
The Dead in Chriſt they'll live

Again, that they eternally
may Him with Praiſe adore,
And that they may comforted be,
in *Pleaſures* evermore,

With Him in the Fruition
of everlaſting Joy,
Before His Throne: Man's Enemy
for Death He will deſtroy.

The Grones of the Creation,
while Time laſts, are not few;
The whole Creation longs, till GOD
their State of Life renew:

But Time into Eternity
at length it change will He,
When all dead in the Duſt that ly
to Life ſhall raiſed be.

The Reſtitution of all Things,
with Man's, is drawing near,
When all the Actions of Men
ſhall, good and bad, appear

To open View, and ev'ry one,
his Works according to,
A Sentence ſhall receive that's juſt,
for Heav'n or Hell to go.

If unto Heav'n, then he ſhall
have *Pleaſures* evermore,
And there the LORD his gracious GOD
alway he ſhall adore:

With Praiſes and with Songs he ſhall
Him highly magnify,
Rejoycing in Peace to reſt
while laſts Eternity.

But if to Hell with Devils he
and wicked Men muſt go,
In Torments he muſt ever ly,
with Sorrow, Grief and Wo,

And there his Diſobedience,
in Hell 'lament he'll ever;
He's now in Pains, and his great Loſs
he never can recover:

Yea, if in Sinning Man his Days
let paſs of Vanity,
When Death ſhall end his Years, begins
his endleſs Miſery.

But,

But, Man, the LORD hath ſhewed thee
the Thing that's truly good;
Let it therefore, in Time, by thee
be duly underſtood:

Walk humbly with thy GOD on Earth:
In true Sincerity
Do Juſtice, Mercy love, and live
bleſſed eternally.

Lay all thy Burden upon Chriſt,
and He will thee relieve;
Have Faith in Him, and GOD thy Sins
will, for His ſake, forgive:

For He's the Way, the Truth, the Life,
Unto Him Praiſes ſing,
Who was, who is, who is to come,
with Hearts rejoycing.

PART III.

MAN rolling in Proſperity,
He, in a Moment, ſuddenly,
Notwithſtanding of his Wealth,
Of long Proſperity and Health,
Leaves all the Comforts here on Earth,
When to the Grave cut down by Death.

Man lingering in Misery,
With Grief and cruel Poverty,

When Death an End puts to his Years,
He goes from earthly Miseries.

Men in the Grave alike are laid,
With Earth and Worms all over-spread.

Death is a raging Enemy,
It spareth neither Low nor High:

The Poor it brings them to the Dust,
The Rich unto it yield they must:

It pulls our noble Princes down,
It takes from Kings Sceptre and Crown.

Let Man be low, let Man be high,
A Stroke from Death will make him die.

Let Man be young, let man be old,
At length Death will of him take hold.

In whatsoever State Man be,
He must leave Life at last, and die.

Let Man live long resting at Ease,
In Mirth rejoycing all his Days,

What cometh here is Vanity,
Let Man think on Eternity.

O mortal

O mortal Man, thy Days are few,
Thine Age is as the Morning Dew;

The kind Words therefore of a Friend,
Let them in Mind now be retain'd:

Since, by its Mediation,
Death Man of ev'ry Station

Brings to the Duſt, with ev'ry Thing
That upwards from the Earth doth ſpring,

Learn firſt to live, and then to die:
Aim ſtill thy GOD to glorify.

Set not thine Heart on Things in Earth;
For you muſt leave them all at Death.

On Things above have all thy Mind,
And to do Good be ſtill inclin'd.

Man, what you would have others do
To you, the ſame to them do you.

Whate'er you outwardly appear,
In Heart be upright and ſincere:

Be thou affectionate and kind,
But keep no Malice in thy Mind:

Still love the Right, ſtill hate the Wrong,
Be juſt and upright Men among.

Let Man be, with Sincerity,
A Lover of all Equity,

And that he loves his GOD in truth,
Let him give a ſufficient Proof.

And after you do what you may,
I'm but unprofitable, ſay:

True Life is had by CHRIST alone,
Through Him is our Redemption,

Juſtice by Him is ſatisfy'd,
To purchaſe Life for Man he dy'd.

Let him that learns well to live,
To CHRIST's Life Imitation give:

Let him that learns well to die,
Think on laſting Eternity.

While Time laſts, ere it be too late,
Let Man think on a future State,

Which will unalterable be,
Through Ages, to Eternity:

For ever in Fruition
Of GOD Man's bleſſed Portion,

Or baniſhed eternally
From Him, the Height of Miſery,

Of thy ſhort Life proud never be,
For Death at laſt will humble thee:

But ſtrive, with all thy Pow'r and Might,
Immortal Life to have in Sight:

To thee it ſhall be as a Crown,
And to Eternity Renown:

Of it the Honours thou ſhalt have,
Which ne'er are buried in the Grave:

The *Joys* and *Pleaſures* thereof all
Prove unto thee delightſom ſhall.

Of Glory thou the Manſion
Shall, for thy Habitation,

Have fixed in the Heav'ns ſure
For evermore for to endure:

Thy great CREATOR there to thee
He reconciled then ſhall be,

Thy glorious Redeemer there
You'll have in Heaven's Palace fair,

The Holy Spirit, THREE, yet ONE
True GOD, to whom compare can None.

Thy Company the Angels bright
Shall be all pleaſing to thy Sight,

Thy fellow Creatures there to see
Prove comfortable ſhall to thee,

Thy Brethren there and Friends on Earth,
You ſhall them ſee all freed from Death:

What now you've but in Viſion,
You'll then have in Fruition,

And there a *new Song* you ſhall ſing
Unto thy GOD th' Almighty KING,

With Heaven's Hoſts eternally,
That honourable Company,

And in a glorious State you ſhall
Remain with them through Ages all.

Man will no more be diſcontent,
He'll have a full Enjoyment:

He'll then have all he can deſire,
And GOD his Portion admire.

Now, mortal Man, I bid adieu,
An happy End I wiſh for you,

And bleſſed Reſurrection
When thou down to the Duſt art gone.

POEM IX.

An Acknowledgment and Request.

LORD, I was nothing first myself,
my BEING is from thee:
Take thou the Glory of my Life,
and give more Strength to me,
That I may live, that I may do
still for thine Honour here,
So long as I in BEING live,
with Reverence and Fear:
And when this frail Life that I
live now, shall ended be,
Let me begin a blessed Life
of being, LORD, with thee,
That I, with Songs of flaming Love,
for ever praise thee may,
With th' Angels and redeemed Saints:
For JESUS sake, I pray.

POEM X.

Caution and Advice to Youth.

PART I.

THIS World ſmiles, oft-times beguiles,
deceiving Favour ſhews;
Do therefore you, by lawful Wiles,
chooſe wiſely, or refuſe:
For Flatteries and *flimſy* Words
are counterfeit, we ſee;
Who uſe ſuch, often pierce like Swords,
talking deceitfully.

PART II.

BE thou a Man of Equity,
Stand up for Truth and Verity,
Be juſt, and love Sincerity:
Things here below are Vanity,
They ſpring up, in a Moment die
Away, they like the Shadows fly:
But here a double Myſtery,
Do Good, *that laſts eternally.*
The other is, *Things in Time fly,*
Yet Time's the ſame continually.

POEM

POEM XI.

The Reward of Fidelity.

WOrthy of Money and Honour is he
Who faithful alway remains for to be:
That Man who his Affairs ſtill guides with Care,
Honour ſhall have with Abundance of Gear:
Let a Man alſo be upright and juſt,
Let him be faithful to them who him truſt,
For Frowns from his Haters he needs not care,
Hypocritical Smiles he needs not fear.

POEM XII.

On the Bird Robin-red-breaſt.

ROBIN, before the Winter begins,
Prognoſticates the Weather it brings:
When he draws near unto our Hold,
He bids us mind the Winter cold:
Such Wiſdom is in his red Breaſt,
Though he among the Birds is leaſt,
He tells us, if we would be wiſe,
To think upon cold Winter's Days.

Sapientia ficta & vera.

SApiens, ſine fortuna, habetur Stultus, & Dives habetur Sapiens quamvis Stultus;

Sed

Vir Deum honorat.
Bonos amat.
Dicit verum.
Facit bonum.
Fugit malum.
Lædit neminem.
Virtutem ſequitur.

Vir, Virtutem ſequaris, &, ſi Virtus nobiliorem poſſit, eris nobilis.

FINIS.